2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

442 437 *mu'azzeb*, in so far as he protects him as his guest but does not board him. The Bedouins now bring their camels to his white tents, *ḥijâm*, and as a rule sell them for cash. Only when the agent has brought arms and ammunition from al-Kwejt or al-'Aïêr for sale, will they exchange their animals for these articles. On the sale of every camel the prince or the chief gets one-half or one *meǧidijje* ($0.45 or 0.90). The purchased animal is then branded with the 'Aḳejli mark and left to graze in the herd with the others. For his herdsmen the 'Aḳejli hires [484] youths from the tribe where he is buying at the time. Many herdsmen accompany the agent's herds as far as Egypt and on their return tell of the wonderful things they have seen or learned on their trip. If the 'Aḳejli buys camels in the inner desert, he remains with the purchased herds for many weeks, or even months, with the same tribe, waiting until it moves to the settled territory, generally toward the end of June. If he buys from tribes who never leave the inner desert he drives the herds he has bought from tribe to tribe, until he comes to some clan of a tribe which leaves as a rule in May or June for the tilled territory in order to supply itself there for its sojourn in the desert. On reaching the border of the desert, the 'Aḳejli proceeds to the nearest large town where camel markets are held. If he can sell his animals there advantageously, he will do so and return to the tribe from which he came and buy camels again; but should he think that he could do better in Egypt, he will buy everything he can from other speculators whom he happens to find in the town and then journey on to Egypt.

442 676 The herds belonging to the 'Aḳejl may be captured by strange raiders, just as the herds of members of the tribe with whom he happens to be migrating, and for that reason the 'Aḳejl have in every large clan their brother, *aḫ*, to whom they pay, *ǧeḫîk*, from four to five Turkish pounds ($18 to 22.50), one good riding camel, and two or three good cloaks annually. This brother is obliged to restore to them every camel stolen by a member of his clan. Among the Rwala and the Weld 'Ali the 'Aḳejl have brothers in the following kins: Eben Maïhûr, Eben Der'ân, Eben Ġandal, Eben Mǧejd, Eben Me'ǧel, and Eben Ḥamad al-Wlêd'i or al-Wahbi (of the Weld 'Ali, also called the Beni Wahab). If the Rwala bring home from one of their raids camels bearing the 'Aḳejl brand and there is no 'Aḳejli camping with them, the *aḫ* drives these

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

camels into his own herd and waits till some 'Aḳejli comes to claim them. Thus a brother's eye cares for the 'Aḳejl even during their absence, *'ajneh warâḥom*.

BLACKSMITHS

In the opinion of the Rwala, Allâh created with the first Bedouin also the first smith, *ṣâne'* (pl., *ṣunnâ'*). Every camp and every settlement of inner Arabia has its blacksmith who works for the whole clan or for the whole oasis. Often the same blacksmith family has camped with the same clan from time immemorial and yet cannot be adopted by it, for the *ṣunnâ'* remain strangers forever. Among themselves the blacksmiths form kins of their own, and the blacksmiths of the Rwala are relatives, *beni al-'amm*, of all the blacksmiths in Arabia. They live in almost the same way as the Bedouins or settlers and are subject to claims of vengeance among themselves; but they never make war or take part in raids, even as allies of the Bedouins. During an attack on the camp where their tents stand they go on with their work unconcernedly, defending neither themselves nor their neighbors, for they have their brother, *aḫ*, in every tribe whose duty it is to return to them anything of which a member of that tribe has robbed them. Among the Rwala a member of the Âl Miġwel kin is the brother of the *ṣunnâ'*. If a Bedouin does any wrong to a blacksmith, the latter complains to Eben Miġwel, who must put matters right. When the raiders bring along, besides other booty, camels bearing the *ṣunnâ'* brand, their brother takes them all into his herd and sends word to the blacksmith of the raided tribe: "Your camels are held by me." They then come, pick out their animals, and return home with them. But if camels branded with the mark of the brother's tribe are found among those of the *ṣunnâ'*, he returns them to his tribesmen. For his trouble the brother keeps every fifth animal as well as such as are not claimed by the owner blacksmith.

The *ṣâne'* not only shoes horses but repairs rifles, daggers, etc., and often makes new rifles, fine sabers, and spears, for there are many good artisans in his craft. For shoeing a horse he will make no charge. His reward is a two-year old she-camel, *ḥeḍḍe*, for every horse captured and all the horse saddles brought home from the raids, which he then